



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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ADDRESS OF REV. B. M. PALMER, D. D., OF NEW ORLEANS, LA., AT THE SIXTY-FOURTH ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

The following is scarcely more than an outline of Dr. Palmer's very impressive address, but it is all we have been able to secure, and it will serve to indicate his line of thought.

Mr. Chairman—The Bible differs from all other books because its authorship is divine. It is true, the different parts which make up that grand collection were written by human pens, and the truth contained in them was strained through human minds, but the holy men of God spoke as they were moved by the Holy Ghost, by the divine inspiration, which, like all other inspirations of the Holy Spirit, we do not undertake to explain. But the Lord God Almighty is the responsible Author of the book, and therefore it is that God's word occupies the same plane with all other of God's works; it stands upon precisely the same elevation with the work of creation; nay, I may even say, without being charged with extravagance, that it is the culmination of them and the crowning glory of them. For where is the key which interprets to us all of God's providences through all these ages past? How comes it to pass that we have all history concurring with the testimony of this book? By it we know why Egypt arose and Babylon perished. Sir, all through the Old Testament the prophet stands side by side with the historian, and I contend on this platform to-day that we have in it the interpretation of history through all time. And if the prophet stood by the historian we should know why it was that God scattered a chosen seed over this vast western continent and built up a great and mighty people.

Now, it ought not to surprise us, on the other hand, that Providence should concern itself with the preservation of these marvellous records; and so I am brought to a point of this address which I shall touch rather briefly—the wonderful manner in which the prophets could see all the tracks of human history in accord with this book. The subject is a vast one, and one that I can only pass around the borders or confines of, in one short illustration. It is an old thought

to students, although it may be comparatively new here, that God raised at two different epochs two distinct peoples, and created two distinct languages, for the distinct purpose of confirming this record. I will not enter into the history of these, but, sir, is it not remarkable that the Hebrew language has for the meaning of every letter and word in it a material object. That language was never allowed to be perfected. And it so stands now that in the study of it you feel that you are walking through a gallery, and as you walk through the corridors you see those pictures. It is a strange fact, that the Hebrew language progressed in its development until the completion of the Old Testament, and from that time it became a dead language, and these records were petrified in a language of stone that can never be changed.

But, sir, the fullness of the time came when He who had been the promise of the world through the prophets of old, came. And then was wanted a language of the utmost delicacy of expression, and then was created the language which will be held up through generations to be born until the consummation of time, as the most beautiful of all languages—the Greek language. But after recording the words of our blessed Saviour in the New Testament, how soon did the Greek language become a dead letter! How well has the Almighty preserved his word in these two magnificent urns! How marvellous this book with its great truths and the simplicity of its language!

Sir, when we read the history of the dark ages, and see how this book has been preserved in all its beauty, until now it is packed into almost all the books on earth, how can we doubt that it is divinely inspired. I tell you, you might burn up and destroy all the Bibles in the world, and it could be replaced from the books and works of man. To destroy the Bible you would have to destroy all the books on earth.

But we are living in a day of scientific research. I thank God for the science that enables men to go down into the bowels of the earth and see mysteries of the hidden world. But there are schools of scientists in the present day that scout at this blessed word—a school which

undertakes to show that everything is nature—a false science that undertakes to say that there is no reliable historical record of the supernatural things said to have been done in this book. Well sir, what a wonder it is that alongside of these blind iconoclasts there has arisen a great spirit of archaeological research. Men are discovering the hidden mysteries of the obelisks and temples in Egypt, and excavating around Nineveh and Babylon, interpreting these ancient records, and their discoveries are adding continually to the history of this book, supplying links here and there, and throwing light everywhere. And all these archaeological discoveries God reserved for this day of blasphemy. He has dug up this testimony, hidden under the earth for these hundreds of centuries, and every particle of that testimony goes to the confirmation of that book. Now, I wish to speak of this great Biblical institute, the Sunday school where children of one hundred years ago sit with their grandchildren in infancy. All sit together and drink the sparkling truths of this Biblical fountain.

Sir, God's providence takes cares of this book. The Bible is the secondary incarnation of our blessed Lord and Saviour. Through all the chapters, through all the verses, through all the lines, through all the letters which make up this sacred book, Jesus is in it. It is *the* book; there is no other book in the world but this. It is the supreme book. This book reigns over other books as God reigns over the universe. This book reigns over human thought and feeling. It is a book which, though you may hide it in your pocket, embraces the whole world. There is a halo surrounding this book which, we are told in the last portion of it, is the rainbow which surrounded the throne of God, in sight like unto an emerald.

Sir, I have only to add as I close, that my heart thrilled with exceeding joy as Dr. Hunt was telling a few moments since of the different means of circulating the light of this word, and what had been done; and as all this was being told the thought came on me that this was God's own book—not Paul's, nor Job's, nor Peter's, nor James's, nor Isaiah's, nor Jeremiah's, nor Moses's, but God's book, written with his fingers, giving light with his eternal mind, and filled with his everlasting love. Let us continue in the great work of scattering this word in all corners of the globe, and thank God that he has redeemed us with his own precious blood, and made us kings and princes in his temple, and as God's true sons do the work of our Father in heaven.

ADDRESS OF CANON RYLE AT THE SEVENTY-SIXTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Lord Shaftesbury, and my dear Christian friends—Called, as I am likely to be in a very short time, to fill a very important position in the north of England—and called most unexpectedly—I am not at all sorry to have an early opportunity of declaring publicly upon this platform my unwavering attachment to the British and Foreign Bible Society. Since I had the honour of being informed I was likely to fill that position, I have had, I suppose like most people, a great deal of excellent advice. I have been recommended not to be extreme, and I have been recommended not to haul down the old

colours or to “show the white feather,” but I take all that advice I hope kindly, and I shall take leave to use my own discretion in following it. But there is one point, at all events, on which I halt not between two opinions. I have never had a second thought in my mind, since I was told I was likely to be Bishop of Liverpool, about supporting your excellent society.

I did think at one time, my lord, that my lot would be cast for the rest of my life in that diocese in which you live, and which you love so well, in the position—the very different one—of the quiet dean of Salisbury Cathedral. I did believe and hope that I might there have been able to assist your lordship in Dorsetshire and Wiltshire in doing something for the Bible society; and, at all events, I should have been a Bible society dean if I had been nothing else. However, the providence of God has seen fit to call me very suddenly to a very different position. Whether you, my lord, and I shall ever meet in Lancashire I know not; but if God should prolong your life, and give you health and strength to come down to Lancashire, there is no part of England where you will be so heartily welcomed, or where your name is more honourably remembered as the Lord Ashley who was so well known in connection with the Ten Hours' Bill.

My dear friends, I am not at all ashamed of my connection with the Bible society, for the very simple reason that I am not in the least ashamed of the English Reformation. There are those living, I believe, and there have been some who are now gone, who have not been ashamed to speak of the Reformation as the “Deformation,” and to call it a bone badly set, which ought never to have been set in the way it was. I have not the slightest sympathy with that view. I regard the Reformation of three hundred years ago as the grandest event in the history of this great empire—an event for which we, every one of us, ought to be thankful, and to which England owes her greatness and position at this moment among the nations of the world. We all know, and need not to be reminded, that the Reformation delivered our forefathers from ignorance of which we can form no conception, from superstition far exceeding anything referred to to-day about relics, and from a priestcraft exercising the most abominable tyranny over the bodies and souls of men. From all that, thank God, the Protestant Reformation delivered England. And what did it give? It gave us free access to the Father through our Lord and Saviour Jesus Christ, neither pope, nor cardinal, nor bishop, nor absolving priest, interposing in the slightest degree. It gave free access to the throne of grace for every sinner who would go to the fountain head. It gave us a true idea of the Christian ministry—not sacrificing priests, but ministers of God. It gave us a true standard of real scriptural holiness—not going into monasteries or nunneries, or wearing peculiar dresses, or putting on peculiar faces, but doing our duty, each one of us, in the shop, in the parliament, behind the counter, behind the plough, as men and women in that particular station of life to which God pleases to call us. For all this I desire to thank God. What has been the grand instrument in bringing about this mighty change? I am bound to say it was the translation of the Holy Scriptures into the vulgar tongue and the placing of the Bible in every parish. Henry VIII., with all his faults, was the instrument, under

God, who made use of him as He did of Sen-nacherib, in making the Bible known to the people of every parish in the land. This laid the foundation of the Reformation, enabling the people everywhere to see what the Bible contains about justification by faith, about the blood of Jesus Christ, about the work of the Holy Ghost, about the nature of true holiness, about the true character of the sacraments, and the real nature of the ministry. Men's minds were leavened by thinking on those matters which they found in the Bible. It was not merely the preaching of the best preachers, or the writing of men like Cranmer and Ridley, but the word of God on one side, and the blood of the martyrs on the other, that won the Reformation; and I regard the British and Foreign Bible Society as a standing witness to all the world wherever its name is known, that there are thousands and tens of thousands in England who will always testify their firm belief in the supremacy and sufficiency of God's written word as the only rule of faith and practice by which we in England mean to steer our course.

Now, I need hardly say our lot is cast in times to which the Archbishop of Canterbury has called your attention—times of shaking, times of doubt, times of questioning, times of free thinking. Let me urge all the friends of the Bible Society not to let their hearts tremble for a single moment at what they hear said against the word of God. The Bible itself is its own best answer to the objectors. This fact cannot be explained away, that a book which came from a nation that has no literature besides—a book that came from a few Jews in a remote corner of the world—has now, after 1,800 years, more beauty, more power, more life about it, and has done more good than all the folios of the fathers, than all the works of the schoolmen, and all the books that ever were printed. There remains the great fact which can never be explained away, that wherever that book has gone it is for the healing of the nations. You have but to turn to any map of the world and mark out the nations where the word of God is known, and those where it is not known, and you will see a broad distinction between the state of those nations which any child in a Sunday school cannot fail to understand. Wherever the Bible is known, the standard of knowledge, of civilization, and of fellowship between man and man, is infinitely higher than in those countries where the word of God is not known.

I remember myself, many years ago, when preaching in Hyde Park was permitted, going forth on a Sunday afternoon to hear the preaching. I heard some that was good and some that was not. I heard one man speaking against the word of God and against the ministers of all denominations—denouncing not only the church but the dissenters. "Those long black things," said the man, "with white chokers round their necks, are not to be trusted, and the Bible is a great imposition." When he had done his talk, and was out of breath, a working man came forward and answered him. He challenged him to deny whether, if he looked at all the world, he would not find those countries to be the happiest and best governed where the Bible was known and read. He asked him further to look at our own happy land of England, and to go to those families in this very city where the people read the Bible morning and evening, where the children are sent to Sunday schools, and where the

Bible is the recognized rule of life, and to say whether among those families there would not also be found the most sobriety, good temper, and holy living. He said the Bible could not be such a very bad book to produce those results; and after all, although people tell us the Bible is worn out and has done its work, there are many testimonies at this present day standing before the eyes of mankind that the old book is the same as it ever was—the word of God unto salvation to all who read in faith and prayer. The book alone can do great works. I remember Archbishop Sumner speaking on that very point. I remember his wise and simple manner. No man was ever more underrated than he was. I heard him say: "Some people think the book can do no good unless a man goes with it to explain it; but," said he, "if I must choose between the book without the man and the man without the book, give me the book rather than the man, for I know the book can make no mistakes, and I am sure the man may make a great many."

I would now ask your attention to one broad fact which your recent reports have not drawn attention to, viz., the broad fact that in Mexico at the present moment there is a vast work of reformation going on. How did that work begin? It began by the Bible being introduced by your society. Nearly 100,000 copies of the Bible and parts of Scripture from your society went through Mexico and set the people thinking; and this was the means, under God, of laying the foundation of the Protestant work there, which is likely to bear such good fruit. I remember a lady coming to my own house from Mexico with another lady from New York. I was thankful to receive them; they were admirable specimens of honourable Christian women. The Mexican lady told me that years and years ago a copy of the Spanish Scriptures fell into her hands. She read it with faith and prayer, with nobody to instruct her, for eleven years, and the reading of that Bible alone, which came, I believe, from your society, had been blessed by God to her conversion. I believe there is now work going on in Mexico demanding the sympathies of all Christian people, and I trust the people of England will never let that work languish for want of support.

I may be allowed to say, before I sit down, that there is one other reason that weighs with me why I cheerfully embrace the opportunity of standing on the Bible society platform this day. It gives me an opportunity of declaring how glad I am to meet my nonconformist brethren whenever I have the chance. Of course, you are all perfectly well aware it is a blessed thing when people are entirely at unity among themselves. If we were all one church in England, if there were no people called dissenters, if we all worshipped in the same way, perhaps it might be better for us and perhaps not. I have been told sometimes that if in parliament—I wish to speak with all respect and am not going to talk politics—men were all of one party, and if there was no opposition, things would not go on so well as they do; and I am not prepared to say that the stimulus of nonconformity around us is not a very good thing for some of us clergy, and helps to keep us awake. But I am glad to meet my nonconformist brethren on a platform on which I hope we are all of one mind. However much we may differ about other things, we agree in

desiring to circulate the word of God. Men call us idolaters of the word. Let them call us what they please; but we Protestants—Nonconformists and Episcopalians—plant the Bible before us as our rule of faith and practice; we desire to preach by it, to live by it, and to steer all our conduct by its teaching. I am happy to say that I believe the Bible is drawing us nearer and nearer together.

I take great interest in the revision of the Scriptures. You are aware that committees have been sitting for some years—carefully chosen and wisely appointed—for the revision of the English version of the Holy Scriptures. One committee sits for the revision of the Old Testament, and another for the revision of the New Testament. I am thankful to say that they keep up a correspondence with our American brethren across the Atlantic, and interchange thoughts with them. Upon the commission for the revision of the Scriptures there are not merely bishops, deans, and professors, but some nonconformist brethren who sit there to help the bishops, deans, and professors; and if we can meet our nonconformist brethren to revise the Holy Scriptures, it is very hard if we cannot also help side by side to circulate those Scriptures. I am not certain that all the members of the revision commission do support the Bible society; but I feel strongly that sitting side by side at the same table to revise the same book, and doing what they can to make that book more perfect, I think they might. I have no fear of the result. Some people think the Bible will come out worse than before. I believe nothing of the kind. I believe it will be a far better book than ever, and be the means of drawing us nearer to one another. The closer we get to the word of God the more likely we are to cease our miserable divisions and to work with one heart and mind for the circulation of the Bible throughout the world. In conclusion Canon Ryle moved:

"That this meeting desires to acknowledge with deep thankfulness the goodness of Almighty God in providing the society with means to prosecute its labours at home and abroad; and having regard to the enlarged opportunities before it for extending the knowledge of God's word, appeals to all who love the Bible for sustained and increased support."

Foreign Department.

TURKEY.—Dr. Bliss writes on the 25th of June of having made a trip recently to Broosa, where within a short time a colporteur had sold fifteen copies of the New Testament to Moslems. The Christian young men of the place are greatly interested in the colporteur's labours and pay about one-half of his wages. Dr. Bliss speaks of our work in Broosa as very important, and in the absence of any missionary in direct charge of it, as more than ever needing special oversight.

DEMAND FOR THE NEW TESTAMENT IN JAPAN.

Through the kindness of Dr. N. G. Clark, of Boston, we are permitted to place before the readers of the *Record* part of a letter from one of

the missionaries of the American Board, showing with what eagerness the Scriptures are sought for, and how Bible distribution is felt to be a duty of urgent importance. In another part of the empire one of Dr. Gulick's colporteurs sold over 1,000 copies of Scriptures in a single fortnight.

OKAYAMA, JAPAN, June 12, 1880.

The work of the hour in all the stations is Bible distribution. We are feeling it in common with other places. The New Testament is translated. One edition is already on the market and others are to follow. The people are calling for it, and country stores are sending in their orders. How to circulate it wisely and in connection with evangelistic work is the question before all Mission councils of the land. Here in Okayama we felt that our one store on a side street was not meeting the demands of the work. A hint to our Japanese friends was sufficient, and in a few days a large Bible sign was thrown out in front of a prominent store on the Main street, just opposite the post-office. The proprietor has no special interest in Christianity, but his business was running behindhand, and he had the enterprise to make this new venture merely for the sake of gain. His sign must have called the attention of a good many passers-by to his new stock in trade, as his sales for the first month count up over ten dollars. The average price of a book is perhaps ten cents, so a good number of copies have been sold. Has anyone written to you that the mayor of the city, having received a copy of the New Testament, just published, from Dr. Greene of Yokohama, immediately ordered ten more to be placed in one of the schools?

A NEW FEATURE OF BIBLE WORK IN CHINA.

SHANGHAI, May 28, 1880.

Shanghai is the commercial metropolis of China. In consequence, it is visited by traders from the various provinces of the empire. From here steamers are sent to all the open ports. Hence many Chinese officials, passing from the north to the south, or to the cities of the Yangtze River, students going to Peking to attend the literary examinations and returning from them, and many other people, pass through this city on the steamers, also on native craft. These people have much spare time on their hands while on shipboard, and many of them spend that time in opium smoking or gambling. The question arose—Cannot something be done to distribute the Bible among these passengers? With the question came the ready response—Certainly there can. At Dr. Gulick's request, Mr. J. Thorne, the efficient colporteur of the Bible Society, came to Shanghai in Dec., 1879, to meet him and talk the matter over. It was decided to undertake systematic work among the ships of every class which visit this port, and the plan embraced foreigners as well as Chinese. In our harbour we find almost everything that travels by water, from the fine mail steamers from Europe and Japan down through steamers large and steamers small, ships, barques, brigs, schooners, to junks and small fishing smacks. All carry Chinese passengers or crews, and all, except the last two sorts of vessels, have some foreigners on board.

The first step was to look after steamers which trade regularly to this port. Our aim was to

place a Bible, in English, in the cabins, and in Chinese, in the Chinese quarters. Mr. Thorne visited the agents of all the steamers and told them what he wished to do. He was met very kindly by these agents, and their permission was readily secured. Then the consent of the captains was sought and obtained. In many cases the captains expressed their pleasure at the proposal, for it was plainly stated that the books were to be presents from the American Bible Society. In no case was there a refusal to allow the books to be placed upon the steamers, although in a few instances there seemed to be some indifference. However, that does not matter; our wish was to put the Bible on the ships, and that wish was granted.

Little racks were made to hold the Chinese books, and upon the racks was posted a notice, saying that travellers could take the books to read, and they were asked to return them to the rack when read. On each English Bible the name of the steamer and the fact that the book was presented by the American Bible Society, was printed in gold letters.

Mr. Thorne, after about two months spent in Shanghai to inaugurate the work, started up the Great River with the Scriptures, leaving this department to Mr. Anderson, a Dane, a man well spoken of by his former employers. He gives his whole time to Bible work among the shipping, and is carrying out the plan already devised for distributing the Scriptures among the ships. This he has done carefully, faithfully, and successfully. All the books in hand were placed upon the steamers, and as we did not have enough we wrote to Dr. Gulick at Yokohama for more, which have recently arrived. They will be inscribed and presented as rapidly as the steamers for which they are intended come to port. Over thirty steamers have thus been already supplied. Upon one of the steamers Mr. Anderson was received most cordially by the captain, who gladly accepted the Bible and bought some of the Chinese Scriptures to distribute.

In some few instances where the captains were personal acquaintances, they have been requested to speak to the "compradore,"—the man who looks after the Chinese passengers—and ask him to point out the books to passengers and tell them what they are for. One captain not only did this but suggested to the compradore that he would do well to read the books himself. "My no wanchee lead [want to read] that book. Suppose my makee lead [suppose I read], byun-by my belong aller same [be the same as] Englishman." This gives us a clew to some of the opposition to Christianity; it will denationalize them, they fear. In one instance the books have been stolen. We do not object to their stealing the gospel, and the thief, if able to read, may be benefited in an unexpected way by his theft. Or, if he cannot read he may pass the book on to some one who can. At all events the Bible will be used. In another instance the steamer had unfavourable weather and the books were lost overboard. Of course new sets of books were issued to both of the above mentioned steamers.

But the work on these steamers has not been limited to putting the Bible in a rack. Mr. Anderson I regard as a zealous and faithful colporteur. He goes regularly to as many of the steamers which are about to depart as it is possible for him to visit. He carries with him entire New

Testaments, the Gospels in separate volumes, the Proverbs, the Psalms, and goes among the Chinese passengers giving them the opportunity of purchasing books. Unless there are a large number of departures at one time, no steamer leaves this port without a visit from the colporteur; and as nearly all departures are at daylight, and the passengers do not come on board until late at night, his work is not finished until people on shore are asleep.

This is only a portion of the work which is now doing in Shanghai under the auspices of the American Bible Society and the direction of Dr. Gulick, the general agent for China and Japan. Mr. Anderson's visits to the junks, lorchas, and other native craft, as well as among foreign sailing vessels, cannot now be narrated. Suffice it to say, that he is prosecuting his work with all diligence, and sowing the undying seed which must bear fruit in God's own time.

W. S. HOLT.

EUROPEAN TURKEY MISSION.

SAMOKOV, BULGARIA, May 1, 1880.

MY DEAR BROTHER:—The European Turkey Mission of the American Board, now holding its annual meeting in this place, send hearty greetings to you and your associates, the officers and Managers of the American Bible Society. Grace, mercy, and peace be multiplied to you from your and our common Lord and Saviour.

The review of gospel work in this land for the year past gives us occasion to thank God and take courage. There is a steady advance in the circulation of the Scriptures, as indeed in all departments of our work. The total issues of Bulgarian Scriptures from the Bible House at Constantinople during 1879, as Dr. Bliss has doubtless informed you, comprised 6,572 volumes, while the total issues of Scriptures in all languages amounted to over 60,000.

One of the most encouraging features of our work among this people has been from the beginning, the readiness with which they have received, and we may add, the eagerness with which they have sought for, the word of God in their own spoken language. As you are aware, the church services of all the Christians of these lands are conducted in their ancient languages. Hence has arisen a certain repugnance to any translation of the Holy Scriptures into the commonly spoken tongues. This feeling has been less among the Bulgarians than among any of the other oriental churches in Turkey.

The beginning of this century found the Bulgarian people without education and without books in their spoken language. It was certainly a most hopeful sign that among the earliest symptoms of intellectual awakening there appeared a desire to place the word of God in the hands of the common people in their own tongue wherein they were born. As early as 1824 an edition of the four gospels in Bulgarian was issued, translated by Bulgarians, and printed, so far as we can learn, without foreign aid. And when the British and Foreign Bible Society undertook some years later to prepare and publish the whole New Testament, this work was accomplished through Bulgarian ecclesiastics, the translation being made by an educated monk and revised by a bishop, and the names of both translator and revisor appearing upon the title-page. The first edition was issued in 1840, con-

sisting of 5,000 copies, and the whole of them went into circulation, almost wholly by sale, within three years. Other editions followed, and in all over 50,000 copies of the New Testament in Bulgarian had gone into circulation before our connection with the work, and before a beginning was made of a translation of the Old Testament some twenty-five years ago.

When the Book of Psalms, and subsequently other portions of the Old Testament, were issued, they were well received, although they were translated from the Hebrew original, and thus differed in many places from the Slavic version in use in the Bulgarian churches.

The work has gone steadily forward with but slight opposition to the present time, until the conviction appears to be almost universal among clergy and people that it is the right and duty of all Christians to read and study the word of God in their own language. Thus an open door is set before us, which we trust Divine Providence will not permit any man to shut.

May God graciously bless the efforts of your Society to circulate the word of life in all languages.

In behalf of the European Turkey Mission of the American Board.

Your brother in the bonds of the gospel,
ELIAS RIGGS.

"THE POWER THAT MAKES FOR RIGHTEOUSNESS."

The July number of the *Record* contained a letter from Mrs. Allen, of Marash, in which was described the eagerness of Armenian women at Zeitoon to hear the Scriptures read. Further information from the same field is found in the following extract from the *Missionary Herald*:

A pleasant illustration of the way in which this truth strikes men who have but just learned it, comes to us from Central Turkey. The Armenian citizens of Zeitoon, living up among the Taurus Mountains, have hitherto had some reason to question whether there was anywhere a power making for righteousness. Our readers will remember the story of their wrongs at the hands of their Turkish rulers. Harrassed, robbed, driven into the mountains, many of them murdered, such as were taken buried in the darkness and filth of horrible prisons, they might naturally enough conclude that the supreme powers were diabolic, seeking to engulf men in sin and wretchedness. But in the time of their need these Zeitoonlees were visited repeatedly by American missionaries, who gave them counsel and comfort, and who interfered in their behalf with the authorities. These missionaries went to their prisons, and to the mountain retreats which the so-called outlaws had found, and after long and patient effort with them and with officials effected an arrangement by which many of their wrongs were redressed. Of course while the missionaries were negotiating with and for these people they took the opportunity to preach the gospel to them. The Zeitoonlees, surprised at finding some beneficent influences about them working for their deliverance, were not slow in guessing their origin. And the conclusion they reached was that these good men who had wrought so kindly for them obtained their inspiration from the Bible. They saw that it was the gospel which this book contains that righted their wrongs and gave them back their homes. Out of this con-

viction there has suddenly been begotten among the Armenians of Zeitoon an intense interest in Bible study. A recent letter from Mr. Marden makes the following remarkable statement:

"The movement for the study of the Bible is led by prominent business men among the Armenians. In the old churches the priests still perform their services in the unknown tongue of their ancestors, but immediately afterwards a layman comes forward, with a Bible from our mission press in the spoken language, and for three or four hours reads and explains the word, as best he can, to a crowded house. Meetings of this character are held at the same time in several of the Armenian churches, every Sabbath, with increasing interest.

"Here and there in the market streets may be seen Armenian merchants sitting in their little cupboard-like shops in the street wall, reading from the Protestant Bible with a group of eager listeners gathered around them. The women, too, to whom the Bible heretofore has been a sealed book, have caught the enthusiasm and have their gatherings in large numbers, week by week, intent upon the study of the Scriptures. Scores of them are learning to read for the sole purpose of reading the Bible for themselves."

Mr. Marden also reports that the band of outlaws, with whom the missionaries had laboured for months, securing their pardon from the government on their pledge of good behaviour, were keeping their pledges almost without exception. Sixty of the most noted characters recently gathered in an Armenian church, and sent for Mr. Marden to preach to them, while they listened with closest attention. The reformation in these men is marvellous, and the Sultan himself must acknowledge that the power that most effectually makes for righteousness among his subjects is the gospel of Christ, in its pure form, as it is given, not in traditions of men, but in the Holy Bible.

COURAGE OF A BULGARIAN CHRISTIAN SOLDIER.

BY REV. J. O. BARROWS, OF CONSTANTINOPLE.

Every great war is crowded with incidents which, though of thrilling interest, rarely find a place in its written history. One of those, which I now propose to relate, is concerning a young man who, as a member of the Bulgarian Legion, served in the late war which has resulted in the partial liberation of the Bulgarian people. This young man, being a Protestant Christian, and accustomed to read his Bible daily, when he entered the army took the precious volume with him. It was not a small pocket Bible, for there is none such in the Bulgarian language, but a large, heavy book. It increased the burden which he had to carry to no inconsiderable extent, and he thus became the object of the jeers and the contempt of his comrades. But he would still cling to his Bible. Sometimes he was obliged to ask his associates for a piece of bread, and they would reply: "If you are foolish enough to carry about with you that great book, then perhaps we might as well let you starve." This reply contained a certain element of truthfulness, which made it all the harder to hear; and yet come what would, he would not part with his Bible.

During the bloody fight near Eski Zaghra, a Russian colonel, finding it necessary to dismount in order to engage in some particularly delicate and dangerous service, gave his horse into the hand of this young Bulgarian to hold till his return.

While he was thus holding the horse, the rout occurred, and the Russian army, together with the Bulgarians who could get away, began to crowd into the road leading up the Shipka and the passes of the Balkans. The rout became so complete that no one thought of anything but his personal safety. The Circassians, who, according to their custom, had kept themselves at a safe distance from the fight, now came upon the helpless fugitives, cutting down all they met. The colonel returned to the place where he had left his horse, but with little expectation of finding it. What was his surprise as he saw his horse still held by the young soldier into whose hands he had committed it. He stood alone at the post of duty. The officer, as he attempted to tell him what he thought of such a brave and noble act of devotion, burst into tears. He could now have mounted his horse and taken the road alone with a fair prospect of successful flight, but he would not do it. The two went on together, and at last together made their escape. The officer wrote to his superior, commending his young hero to favourable consideration. He was rewarded with a medal of honour, and was given the immediate command of those who had jeered at him for reading his Bible.—*Christian Weekly*.

FRANCE.

The recent remarkable religious movement in France, though it has come suddenly to view, seems to be the result of much previous labour in the distribution of the word of God. Rev. Dr. Fisch, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the Gospel of John, and that 500,000 young men know that gospel by heart; and that 100,000 soldiers driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts. Surely God's word does not return unto him void.—*The Missionary Herald*.

WHAT A FRENCH TESTAMENT DID.

A few years ago, in a village near S—, a man taking a walk one fine Sunday afternoon called at a cottage to rest and have a chat with the aged couple who lived there. As he was talking he noticed in a corner an old book without a cover, and overlaid with dust. "What have you got there?" he inquired of the old people, whom he knew not to be great readers. "A New Testament," was the answer. "A New Testament! let me see it." And having opened the book, he expressed a wish to read it, and got leave to take it away.

No sooner had he left than he began reading, first one page and then another, till, becoming deeply interested, he sat down on the roadside and read chapter after chapter. It was all new to him, and he went home filled with admiration for the book with which he had thus accidentally become acquainted. There he found his elder brother, who lived with him, and he told him that he had got a New Testament. "Take care what you are about," he replied, "for if you read it it will disturb your mind." "That is impossible, for it contains nothing but the words of our Lord Jesus Christ and his apostles. Only listen." And the two brothers were soon seated together reading the Testament. The elder was as much struck as his brother had been, and they determined to read the whole book through together,

and did so, not merely once or twice, but again and again.

Some years elapsed, and as the time passed a great change came over the two brothers, who, by degrees, fell off from the church of Rome, in which they had been born and brought up. For a long time they kept their new convictions to themselves. They not only continued reading their Testament, which was one of De Sacy's version; but purchased the Abbé Glairé's and the Protestant versions, compared them one with another, and finding the substance and often the very letter to be the same in all, they became more than ever convinced that their new religious ideas were founded on truth, and they no longer made a secret of them. They spoke on the subject to some of their neighbours and were told that they were becoming Protestants. "If the Protestants believe what we have learned to believe," they answered, "they must be right, and we will join them." And so they did, as well as several other persons on whom their example and conversation had a happy influence. The elder of the two brothers is a man of about fifty, the other a few years younger.

Such is the work accomplished by a New Testament, one of De Sacy's version, which, having fallen into the hands of people who did not read it, after many days passed into those of two sincere and upright men, whose hearts had been prepared to hear the word, to understand, and to receive it.—*W. H. Kirkpatrick, in the Monthly Reporter*.

WHAT A FEW BOOKS DID IN CHILI.

CONCEPCION, May 16, 1880.

To the New York Bible Society, greeting:

If you will permit me I will give you a tiny cup of cold water. When Capt. Manton, of the British ship R. Pearce, came to this coast, he brought to me from you a number of Spanish Testaments and six or seven volumes of Spanish works; also English papers and a Spanish hymn-book. I have found them a mine of wealth. The six or seven volumes I call my little circulating library, for in this way I can reach more persons. Servants, the boys and girls of the two schools, and friends, share alike. The papers have been scattered far and wide, except the German ones, which I propose to send to Valdivia this week, to our good Brother Hoffman.

But the Testaments are my chief treasure. Every Sabbath, at 3 P.M., I gather a few girls into my room who cannot understand English or whose parents fear to let them attend the Protestant Sunday school, and we read in the Spanish Testament and recite verses, and sing in English and Spanish, and then I give out tiny Scripture cards (ordered from New York), and we read and translate and study them all the week.

Also every night, when the servants have finished their work, a strange group gathers in my dining-room. Celestina, the cook, comes in with one of your neat Testaments in her hand, then Miguel, our man-servant, with another; for they have to study their lessons in the day in order to read passably at night.

Next comes Marselina, general servant, who has learned to read within the last few weeks. I often see her seated on a stool in the kitchen, studying aloud her verses for the night.

Then comes Mercedes, our faithful old house-keeper, who cannot read a word but who is al-

ways carefully provided with a book by her children, for she is very sensitive on this point.

At the corner sits Zoila, who is the chubby daughter of Mercedes and baby Alex's little nurse. She reads like a fast horse.

Then comes Adelina, our little English girl, who is nobly earning her educational privileges by doing general housework. She was sweetly converted a year ago, and grows steadily in grace.

At her right sits my little Margarita, my pearl I call her in my heart, when the other scholars cannot hear. I am schooling her this year. She is a very interesting child and dearly loves to study the Testament that I let her take to the house.

Then at her side is Rafaela, and further on Ana, our two girl boarders. At my side sits gentle little Elena, sister to Margarita and Mrs. J.'s protégé.

We read from the Testament and we sing Spanish hymns, and Addie prays in Spanish. Silently, surely your books are doing their work, for we have the "Sacred Scriptures without note or comment." We never say "*ism*," we read and sing about Jesus and we pray to "our Father."

When you have another opportunity to send this way do not forget me. I would be very, very glad of some singing-books or hymn-books, both in English and Spanish. Music touches hearts and lightens labour.

I am your friend and co-worker, L. W.

OUR NEW DAKOTA BIBLE.

Nearly a year has now elapsed since the entire Bible in the language of the Sioux nation was completed. When the work of making plates for this book was commenced, in 1865, the page was settled upon that made a very convenient sized New Testament, and answered well for the book during several successive enlargements. But when the entire Scriptures were finished, the book contained over sixteen hundred pages, and was much too thick either for convenience or good looks. Should we have the Bible bound in two parts—the Old and the New Testaments separately? That would avoid the stockiness of the book; but it did not suit our native readers. They very much desired the *WHOLE IN ONE*. We asked the Bible Society if the *thickness* of the book could not be greatly diminished by the *thinness* of the paper. For a while that was pronounced impossible. It was then suggested that a wide margin would somewhat overcome the objection. Working on these two ideas, and adding a third—that of making a rule around each page, and thus increasing its apparent size, the Bible Society have recently given us an edition of the Dakota Scriptures so shapely and faultless, as a book, that there is nothing further to be desired. Our Dakota pastors and others who have been wanting a beautiful and convenient book, both for the pulpit and family use, are under great obligations to the Society. We are exceedingly proud of it.—*Lape Oaye*.

MADAGASCAR.

The history of the conversion of the queen of Madagascar, as narrated by the Rev. James Wells, in the *Monthly Reporter*, is most interesting. The ceremony of opening the Palace Church occurred on the 8th of April, 1880.

It is a point of Malagasy court etiquette that the sovereign must occupy a higher seat than all else; the royal pew therefore is higher even than the pulpit, and is elaborately carved and ornamented. The queen appeared in a dress of green and white satin, with abundance of gold and jewelry, but she wore no special insignia of royalty as she does on public occasions connected with government business. She had a number of children with her, as is her custom, and the prime minister, who is also her husband, accompanied her.

After a hymn had been sung and prayer offered, the prime minister rose up and read a printed paper containing the word of the queen, which was as follows:

"By the power of God and the grace of the Lord Jesus Christ, I, Ranovalona Queen, Ruler of Madagascar, laid the foundation stone of this stone house of prayer, on July 20, in the year of Jesus Christ our Lord 1869, to be a house of prayer and praise and service to God, the King of kings and Lord of lords, according to the words of sacred Scripture, in the name of Jesus Christ our Lord, who died for the sins of all people and rose again for the justification and salvation of all who believe in and love him.

"Therefore, no one shall be at liberty to destroy this stone house which I build as a house of prayer, whoever may reign in this land of mine for ever and ever; for if anyone destroy this house of prayer to God which I build, then he cannot be sovereign in this my land of Madagascar.

"In proof thereof, I herewith sign my name with my own hand, and affix the seal of my kingdom.

"(Signed) RANAVALOMANJAKA,
Queen of Madagascar."

After reading the paper the prime minister thanked Mr. Pool for his kindness in planning and superintending the building of the church, and he also thanked the workmen for taking part in it.

Another hymn having been sung and prayer again offered, the prime minister stood up, and said that he wished to appear as a simple member of the Palace Church, and not in his official capacity; the members of the church had requested him to read a short statement of the origin of the "praying" within the palace; and, although he thought some one else should have done it, yet as he had been so pressed, he would read the paper he had written.

It was a statement of intensest interest to all who are praying for the spread of the Redeemer's kingdom, and who are spreading abroad the word of God in the belief that he will accompany it with his blessing, and clothe it with power.

"It was not through any human instrumentality," said the speaker, "that the queen first became a Christian, but through the influence of the word of God, blessed by the Holy Spirit; and I will show you the very Bible by which she was led to believe." He then took from a table in front of the queen a not very clean copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up said, "This Bible was in the house of Rasoherina (the queen who succeeded Radama II. and preceded the present queen) and was considered of no importance. It received no honour of any kind, and whoever had any time to spare might take

it up and spell through a verse or two and put it down again. When Rasoharina died, the present queen remained within the palace, as is customary at a time of mourning, and she took up this Bible and read it, and as she had then a good deal of leisure at that time of sorrow, she read in it frequently; that very Bible," he said, holding it up again, "was blessed by the Spirit of God to change the mind of the queen and make her love the praying, and the word in Isaiah lv. 11. was accomplished, which says: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Soon after, the queen sent for the three oldest officers and told them she was convinced that there must be a God who made the heavens and the earth, and she was going to pray to him. The three old heathen officers thanked her and said, it was good! but," added the speaker, "their faces were very doleful."

Some of the pastors were sent for, and regular instruction in Christianity was given to the queen and prime minister, and a service commenced on Sundays within the palace, attended by her majesty and a few of her slaves and children; and that was the beginning of the Palace Church and congregation for which the present stone building had been erected.

"The day before the coronation," said the prime minister, "my friend, Mr. Cameron, and I were talking about the canopy under which the queen would sit on the Andohalo Plain, and he suggested that as the queen now believed the Bible to be the word of God, it would be well to have some text from it put upon the canopy when she appeared before the people." The queen was much pleased at the suggestion, and the words "Glory to God in the highest, and on earth peace, good will towards men," were placed in large letters round the canopy, and a copy of the Bible was put on the table beside the queen. Soon after the queen and prime minister were baptized by Andriambelo, and after four months' probation and instruction partook of the Lord's Supper. Then followed the burning of the idols, and the great increase of professing Christians; other members then joined the Palace Church, and they had gone on step by step, and now they had met to dedicate the new stone house which they had built.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

COLORADO AND NEBRASKA.

Douglas County Bible Society, centering at Omaha, Neb., has been much favoured, in its work of visitation and supply, by having in its employ a local agent of experience and ability, an old resident of Omaha, where he long laboured as a pastor but is now engaged as an evangelist. He has the confidence of the churches and people generally, and his visitation costs the society but little.

Hamilton County Bible Society is young and feeble, but doing very well in sales.

Clay County Bible Society has four branches and effects large sales.

IOWA.

I spent the third Sabbath of the past month at Fort Dodge, Webster County. Here we have one of our best auxiliaries, and the anniversary, held in the Meth. Ep. Church, was excellent. The officers and pastors are true men and loyal to the Bible cause.

I have recently taken a long trip to the northwest of Iowa, and visited Woodbury County, Plymouth County, Cherokee County, and Buena Vista County Bible Societies. I found that section of the State improving, and the people are hopeful in view of prospective good crops and the immigration of families bringing more or less means with them. Two years from next spring, the canvass of Western Iowa ought to be finished.

KENTUCKY AND TENNESSEE.

Extensive explorations are being made, especially in the Kentucky part of the district, and the figures show a destitution of twenty-five per cent. in the fields of auxiliaries canvassed from five to ten years ago. Some of the county agents have done good work, particularly Messrs. Wynn, Black, Penick, Heavenin, Kay; and Rogers, of Tennessee. Mr. Kay reports as follows: Number of families visited, 3,526; families found destitute, 676; destitute families supplied, 460; destitute individuals, 250. Number of copies sold, 692, valued at \$293 15; copies donated, 327, valued at \$62 20. Contributions received from individuals, \$24 35. Number of miles travelled, 1,170, and days employed, 80.

Colporteur Everett has done well in Monroe County, Ky., T. R. Dodson, in Tennessee, has an admirable report, and J. C. Humphreys has made a good beginning in Green County, Tenn.

There is a donation of sixty dollars from Roane County Bible Society, Tenn., to the American Bible Society, in consideration of the large grant of books made to them by the Parent Society.

MICHIGAN AND WISCONSIN.

All our Wisconsin colporteurs speak of the hindrance to their work by the great rains, of the flooding of the low-lands, of making their way through masses of fallen timber, of bridges washed away, of houses, crops, and *lives* destroyed—impoverishing the people. Christianson says: "Thank God, I am safe yet, though I have been in much peril. I had twice to go into the water up to my waist, once to save my horse and again to clear away the logs swimming in the road. All the bridges were carried away from both small and large streams, so it has been very difficult for me to canvass after the flood."

MISSOURI.

On the first Sunday in the past month, the Pike County Bible Society held its anniversary, five churches uniting in the large audience that filled the Presbyterian Church. The occasion was one of special interest from the fact that the county, for the first time, had been thoroughly canvassed by a colporteur for the American Bible Society.

A new man has just been set at work in South-eastern Missouri, another in Northwestern Missouri, and a third in Southwestern Missouri, near the Arkansas line. So we are reaching our destitute sections.

Our colportage work for the past month was as follows: 240 days of service, in ten counties; 3,527 miles travelled; 3,154 families visited, and

333 of the 523 found destitute were supplied, as were 230 individuals; 1,683 copies of Scripture, valued at \$685 72, were sold, and 444 volumes, valued at \$79 91, were donated. The sales and collections exceed salaries and expenses by \$243 23.

Colporteur Feeks found one family who had had no Bible for ten years; in another he saw a Bible presented by the American Bible Society twenty years ago. Other families had never heard of the American Bible Society. Families have often told Colporteur Halsey they had a Bible—which proved to be only a worn Testament or a portion. Colporteur Cherry often finds families without Bibles because the husbands and fathers, though able, will not buy. Colporteur Allen speaks of many coloured servants ready to buy Bibles, and many are being supplied. He sold a large-print Testament to a coloured preacher who, though unable to read, said he wanted it to "practice on."

OREGON AND WASHINGTON TERRITORY.

I have visited and held meetings in Webfoot, Dayton, Drain's Station, and Willamette in Linn County, Oregon. I also met and addressed the Pacific annual conference of the Evangelical Association at Wheatland, in Yamhill County, where I was very kindly received. Resolutions favouring the American Bible Society and promising continued co-operation in its important work, were adopted by the conference.

During the month I have sold sixty-six volumes of the Scriptures.

TEXAS.

I visited the auxiliaries of Hempstead, Houston, Waco and McLennan County, and attended the annual meeting of Columbus and Colorado County Bible Society. Some idea of the condition of this State may be had from the following: At Columbus, one merchant informed me that he was furnishing seven hundred families this season with provisions, and held liens on their growing crops to secure payment. At Waco, one firm has credited out \$30,000 in supplies to the farmers; and the officials of Falls County purchased, in St. Louis, Mo., \$20,000 in corn and loaned it to the citizens, retaining liens on the incoming crop to secure payment. This state of affairs is largely the result of the great drought last year; but we are now having abundant rains and the prospects are cheering for plentiful harvests.

The financial results of the colportage work this month are not what I desired, but as good as could be expected under the circumstances. Colporteurs Haislip, Hays, the Jacksons, and Parker, laboured mostly among the freedmen, who were found very destitute and who received the Scriptures with joy. Many Sunday schools are being organized and supplied with Scriptures. Kelly reports hindrance from hot weather, rains, high waters, and sickness among the people. Padgett laboured mostly among lumbermen, with whom it was rare to find a professing Christian. He says his visit was not in vain. Scott reports finding six families in one neighborhood, five of whom were without the Bible and three of them unable to purchase.

WESTERN VIRGINIA.

During half the past month I have laboured in rural districts where the farmers have realized scarcely anything for their grain, wool, or stock,

and money is almost out of the question. Our manufacturing interests also are greatly depressed at the present, and my collections have not been as large as I earnestly wished.

The colporteurs continue to find much poverty and destitution. One of them writes: "I have been in a hard place in the mountains, travelling pathways too dangerous to attempt on horseback; so, shouldering my saddle-pockets, I climbed the steep mountains on foot, finding the people poor and unlettered. Were it not for carrying Bibles to perishing souls I would not undergo these hardships for twice my wages. Oh, it is sad to see their low conditions, with neither school nor religious privileges."

NEW CASTLE FEMALE BIBLE SOCIETY, DEL.

From the report of the secretary, presented on the fifty-eighth anniversary of this auxiliary, the following is extracted: "During the past year we have received from subscribers and donors seventy-two dollars, and have sent to the American Bible Society forty dollars. We have sold six Bibles and three Testaments and Psalms, and have given twenty-six Bibles, three Testaments and Psalms, and twenty Testaments, to Sabbath schools and destitute individuals. And we hope the truth is working silently in some hearts and will bring forth fruit in their lives; for God has promised that his word shall not return unto him void."

HOWARD COUNTY BIBLE SOCIETY, MO.

There was held at the Baptist Church, in Fayette, May 2, 1880, the regular annual meeting of the above auxiliary. The opening remarks were made by Rev. Edmund Wright, District Superintendent for the American Bible Society, who was followed by Rev. M. J. Breaker, Rev. J. R. A. Vaughan, and Rev. E. Hendrix; after which a collection of \$21 50 was taken to defray the expenses of a colporteur for the canvass and supply of any destitution found in the county.

LAFAYETTE COUNTY BIBLE SOCIETY, MO.

This auxiliary held its annual meeting at Lexington, in the Baptist Church, April 4, 1880. The Rev. Wesley G. Miller, president of the Central Female College, delivered an eloquent address on the Preciousness of the Bible; and Rev. G. L. Leyburn made some interesting remarks; after which a collection was taken amounting to \$105, to aid in the Bible cause. The concluding address was given by Rev. Geo. W. Walker, who asked these important, pointed questions: "Do you read the Bible? do you believe its truths? do you practice its precepts?"

ATLANTIC COUNTY BIBLE SOCIETY, N. J.

The annual meeting which was held at Egg Harbor City, on the 28th of June, was an occasion of much interest. The exercises were conducted in the Moravian Church, of which the Rev. P. H. Gapp is pastor. The business related largely to the volunteer supply which is now in progress. Atlantic City, a popular watering place in that county, has been thoroughly furnished by this society with Bibles for the hotels and boarding houses there.

This was the first time a Bible anniversary in New Jersey was ever held in a Moravian church.

It is scarcely necessary to say, that the excellent brethren of that denomination received the society with that generous hospitality and Christian spirit which is characteristic of them.

SUSSEX COUNTY BIBLE SOCIETY, N. J.

At the annual meeting of this society, held in Newton, on the 9th of June, the attendance from various parts of the county was encouraging. As usual, pastors of churches and prominent laymen were present in large numbers.

By invitation, the annual sermon was delivered by the Rev. Alexander McLean, D.D., one of the Secretaries of the American Bible Society, who was heard with marked interest.

The society has recently furnished a handsome copy of the Bible for every schoolhouse in the county, the Bible in New Jersey being a lawful text-book in all the public schools.

DUCK RIVER BIBLE SOCIETY, TENN.

At the recent meeting of this society, held in Shelbyville, the report of the agent employed for the canvass and supply of their field was as follows: Number of families visited, 3,292; found destitute and supplied, 1,024; miles travelled, 3,772. Bibles and Testaments donated, 1,652 copies. Money received for books sold, \$93 05. Money contributed by churches outside of Shelbyville, \$234 10.

The agent adds: "I have travelled the highways and hedges, ascended the hills and descended to the hollows, visited the rich and the poor; I was at home everywhere and anywhere, and was treated kindly by everyone."

OUR WORK IN VIRGINIA.

Some months ago, by arrangement with the Virginia Bible Society, we were permitted to enter upon the canvass of a portion of that State where the destitution was greatest. About fifty colporteurs are now at work for us in that field. The results are very satisfactory, as may be gathered even from the condensed summary of the reports for the month of June, which are herewith presented:

Number of colporteurs reporting, 35; days of service, 814; contributions received, \$59 13; amount received for books sold, \$1,276 37; compensation, \$707 26; incidental expenses, \$182 69; number of volumes sold, 4,720; value of volumes sold, \$1,292 45; number of books donated, 1,284; value of books donated, \$219 41; number of families visited, 7,644; number of families found destitute, 1,434; destitute families supplied, 1,119; destitute individuals supplied in addition, 602.

Miscellaneous.

THE BIBLE AND THE CHRISTIAN RELIGION IN THE HIGHER SCHOOLS OF LEARNING.

We mark with interest a new departure on the part of the highly-honoured Wilbraham Academy. The Bible has just been introduced as a text-book, in a four years' course, with the same methods,

conditions, and requirements as other studies. The thoughtful and experienced president, Dr. George M. Steele, declares that there is far less of Bible and Christian instruction in our seminaries and colleges than was formerly the case. And we emphasize his prayer, that the time may soon come in all our church schools when no student will be graduated who cannot pass a creditable examination in our sacred writings.

Missionary teachers in heathen lands have inaugurated the study of the Scriptures in the higher schools with notable success. Recognizing the Bible as the corner-stone of the prosperity of the Christian State, impressing this fact upon the mind of the pupils, they have succeeded in giving the book an importance, a sacredness, that attach to no human production. It has proven an unequalled mental quickener; and while the intellect has been stored with its teachings and beneficent influence, the heart has been reached, and the school has oft-times become a Bethel—a very Pentecost. Witness the seminary for young women in Athens, under the efficient instruction of Dr. and Mrs. Hill, which for forty years has gently, imperceptibly, moulded the thought and life of woman throughout the entire Grecian territory; also the schools founded by Miss West and others in Constantinople, Scutari, and at various points in Asiatic Turkey, and the Mount Holyoke Seminary at Oroomiah, Persia.—*G. Draper.*

Children's Department.

From Gleanings for the Young.

OUR STORY RE-TOLD.—Concluded.

BY R. O. REES.

The following morning, her friend, David Edwards, aroused the young stranger at earliest dawn, and together they directed their steps towards Mr. Charles's house. There was light in the study window. Mr. Charles was up at his hard literary labours, and Mary's critical hour was come. David Edwards knocked at the door; Mr. Charles himself opened it. Having expressed his surprise at the earliness of his old friend's visit, he invited them up to the study. Her kind mediator explained the object of his young friend's visit, and why they were compelled to intrude upon him so early. Mr. Charles listened thoughtfully, as became the spiritual father of the children of Wales. He questioned Mary on her personal history and Scripture knowledge, and asked how she acquired such an unusually extensive knowledge without a Bible in the house. Her simple explanation—the constant, diligent trudging for the past six whole years, to a farmhouse some two miles distant from her own home, to read, search, and treasure up in her memory the chapters of a borrowed Bible, and the anxious saving up of her pence and half-pence through all those years towards buying a Bible for herself—this revelation intensely affected the good man. "It truly grieves me," he remarked to his friend, "to see the little girl come all the distance from Llanfihangel here to buy a Bible, and I without a Bible to give her. The last supply of Welsh Bibles I received last year from London has been all sold out months ago, excepting a few copies I have kept for friends whom I must not disappoint. The society in London, which has for many years supplied Wales with Bibles, has now positively refused to print for us a single copy more. What I shall do for Welsh Bibles for my country again I know not." Mr. Charles uttered these words

with intense feeling and in the tenderest of tones, but they penetrated his young visitor's heart; she burst into tears most bitter and pathetic.

Despite his obligations to other friends, Mr. Charles could not resist the appeal. "My dear child," he said, "I see you must have a Bible, difficult as it is for me to spare you one. It is impossible to refuse you."

So full was Mary's heart of gratitude to him, that her tongue failed in all its attempts to express it. Her soul-speaking eyes, however, atoned for this failure, and even Mr. Charles and David Edwards shed tears of sympathy as she placed the long-wished for treasure in her wallet to carry home. Mr. Charles accompanied his gift with a few brief words of counsel.

"If thou, my dear girl, art glad to receive that Bible, truly glad am I also," he said, "to be able to give it you. Read it, and search it diligently, and treasure up its chapters in thy memory, and be a good girl. David Edwards," he continued in intense emotion, "is not such a sight as this enough to melt the hardest heart: a girl, so young, so poor, so very intelligent in the Bible, compelled to walk all the distance from Llanfihangel to Bala—about fifty miles between the journey here and back—to get a Bible? From this day I can never rest until I find out some other means of supplying the crying wants of my country for the word of God."

This visit made an indelible impression upon Mr. Charles. Often did he bring the girl's history forward in his appeals to wealthy friends in England on behalf of Wales. He made use of it also in his appeal before the Committee of the Religious Tract Society, when in London in December, 1802, for the formation of a society to meet the grievous want of Bibles and Testaments in Wales, with its hundreds of Sabbath schools; and often afterwards he told his young disciple herself, and her teacher in his circulating school, from whom we derived the information, that his relation of her story created much sympathy in all present in favour of his appeal, and that it was at the highest swell of holy enthusiasm produced by her history, that the venerable Joseph Hughes, of Battersea, interjected the suggestion, "Mr. Charles, if a society for Wales, why not a society for England, and for the whole world?"

It will thus be seen that the simple fact of our little Welsh Sunday scholar's visit to the Rev. Thomas Charles, of Bala, was closely linked with one of the greatest facts in the history of Christianity—the establishment of the British and Foreign Bible Society.

Mr. Charles's young visitor from Llanfihangel gave abundant proofs in after life that the zeal she had shown was no transient fit of youthful enthusiasm. She made good use of the Bible she bought, devoting herself with diligence greater than ever to read, study, and store up in her memory, its divine contents. She read some portion of it every day, as regularly as the day dawned, when at home, and her health permitted, through the seventy years of her after life. She read it through in systematic order four times, and transferred many of its books, richest in divine truths and instruction, in their entirety, into her memory, such as those of Job, the Psalms and Proverbs, Isaiah, the Gospel and Epistles of John; Paul's Epistles to the Romans and the Ephesians, and the Epistle to the Hebrews.

Mary Jones throughout life displayed especial zeal for the Sabbath school. She was one of the first scholars in the first Sabbath school established in her native village, and never ceased to be one of

the most faithful scholars or teachers in this most blessed of our Welsh religious institutions until she ceased to be able to walk to it, and ceased to live, in the eighty-sixth year of her age. This peculiar zeal for the Sabbath school was the natural fruit of her peculiarly inquisitive mind and taste for Scriptural knowledge.

She was one of the most constant and most zealous attendants at all assemblages of the Sabbath schools of the surrounding districts for publicly catechising the scholars, and promoting Biblical knowledge. These public catechising assemblies established by Mr. Charles in Wales, and in which he was himself for many years the leading actor, proved of inestimable service in creating and diffusing that Biblical taste and intelligence so characteristic of the Welsh nation. Whenever or wherever the great Welsh apostle held such assemblies in these parts, never would he be disappointed of seeing his intelligent young disciple of Llanfihangel prominent among the crowds before him. During such catechisings his eye would generally turn to her for the most correct Scriptural replies, and often did he witness the extent of the knowledge she had learnt from the Bible she had bought of him, thrilling the entire assemblage with the holiest influences. To crown all the other good uses our young scholar made of her Bible, she taught its truths to hundreds of the rising generation. Mary *loved* her Bible, and showed by her example how deeply its truths had sunk into her heart.

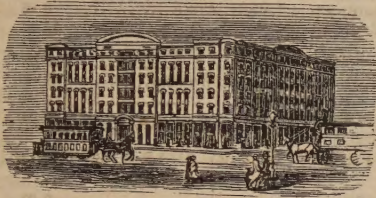
"Where there's a will there's a way," and Mary Jones, like every loyal subject of Christ's kingdom, had her way of showing the deep interest she felt in the great society whose first foundation was so closely connected with her own personal history, and also in the Missionary Society of the Calvinistic Methodist Connexion, to which she belonged. During the latter half of her life she was famous throughout her district for the multitude of her bees and the quantity and quality of her honey and bees'-wax. Her annual receipts from the honey she reserved for her own and her family's maintenance; the receipts from the bees'-wax, which in fortunate seasons amounted to a considerable sum for one in such humble circumstances, she shared equally between the Bible and Missionary Societies. Never was any bee-keeper on more friendly terms with the little creatures who so busily collected for her her superior honey. Whenever she paid a visit to their tents in the garden, they gave her the most queently reception. They seemed, as is often the case with bees, to know her, and incredible as it may appear, she would hold a handful of the quickest comers on the palm of her hand as unhesitatingly as if they were common flies, and yet she was never stung. She used cheerily to say that it was owing to their missionary zeal—that they all knew she gave a share of the fruits of their industry to the service of their Creator, and on that account considered her service a privilege and delight! When the collection was made in 1854 towards the million Testaments, a half-sovereign—the only one—was found in the collecting boxes. It was feared it had been given in mistake for the silver coin of the same size. But it turned out to have been given by Mary Jones.

Mary Jones made the Bible her life-long friend, and found in it continual solace through all the varying trials and changes of her earthly course. Having continued for seventy years "beholding the glory of the Lord, as in a glass," more and more was she being "changed into the same image, from glory to glory, even as by the Spirit of the Lord."

When nearing the end of her pilgrimage through this desert world, "walking through the valley of the shadow of death, she feared no evil." The words of her Bible, which she had so diligently treasured up in her mind when young, shot their cheering rays brightly and abundantly into her soul, and "turned the shadow of death into the morning." She died on the 28th of December, 1866, in the eighty-second year of her age.

Bible Society Record.

NEW YORK, AUGUST, 1880.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, August 12th, at half-past three o'clock, P. M., Frederick H. Wolcott, Esq., Vice President, in the chair.

Announcement was made of the death of the Hon. Nathan Bishop, one of the Managers of the Society, after which the Rev. Dr. Gilman read the ninetyeth Psalm and offered prayer.

Letters were presented from the Hon. Rutherford B. Hayes, accepting the office of Vice President of the Society; from the Rev. J. W. Parsons and Rev. J. O. Barrows, of the Western Turkey Mission, which has a sad interest in view of the fact that the former in the prosecution of his work, has since met with death by violence; from the Rev. Dr. R. H. Nassau, of West Africa, requesting the Society to reprint the New Testament in the Benga language; from the Rev. W. S. Ament, with interesting accounts of the work of colporteurs in North China; from Rev. William M. Brown, announcing his arrival at Rio de Janeiro on the 30th of June; from Rev. James B. Will, of Florence, respecting the sale of Scriptures by the Italian Evangelical Society; from the Bible Society of Russia, respecting plans for colportage in Siberia; from Rev. Albert W. Clark, of Prague; and from Rev. S. C. Pixley, of Natal, concerning the progress of the Zulu version of the Old Testament.

Four societies were recognized as auxiliaries: one each in Illinois, Minnesota, Nebraska, and Dakota.

Grants of books were made to the value of about \$11,000, including \$10,000 for colportage; one hundred and six volumes to the Missionary Society of the United Brethren Church, and four

hundred volumes in Spanish for distribution in Chili.

The receipts for July were \$56,271 66; of which \$17,458 64 were for books sold, \$13,214 60 donations, \$1,781 79 for rents, and \$23,816 63 from legacies.

The payments for the month were \$59,682 68. Number of volumes issued, 100,013.

Summary of District Superintendents' Reports,

For the month of June, 1880.

Number of District Superintendents reporting.....	17
Auxiliaries, Branches, etc., visited.....	103
Anniversaries attended.....	41
New Societies and Committees formed.....	—
Sermons and Addresses delivered for the Bible cause	123
Letters sent.....	1,624
Miles travelled on official duty.....	13,773
Donations and subscriptions secured for the Bible cause	\$1,113 53

Summary of Bible Distribution in June, by Ninety-nine Colporteurs and Thirty-three County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	2,499	910
Families visited by them.....	27,195	17,246
Families found destitute of the Bible.....	5,981	2,685
Destitute families supplied.....	4,690	2,016
Destitute individuals supplied in addition...	2,258	979
Number of books sold.....	17,326	4,597
Value of books sold.....	\$5,052 05	\$1,446 24
Number of books distributed gratuitously..	4,192	2,558
Value of books distributed gratuitously.....	\$852 29	\$612 05

Summary of Forty-eight Annual Reports of Auxiliary Societies,

Received in July, 1880.

Receipts from sales in twelve months.....	\$3,275 69
Receipts from collections and donations.....	2,586 49
Paid American Bible Society on book account.....	3,938 40
Paid American Bible Society on donation account...	665 48
Expended on their own fields.....	705 86
Value of books donated.....	702 25
Value of stock on hand at date.....	6,019 41
No. of these Auxiliaries reporting general operations..	5
Collecting and distributing Agents employed.....	5
Families visited by them.....	5,921
Families found destitute.....	518
Destitute families supplied.....	398
Destitute individuals supplied in addition.....	237
Sabbath and other schools supplied.....	2

Societies Recognized as Auxiliary,

August, 1880.

With Names and Post Office Addresses of Corresponding Secretaries.
Grand Forks County B. S., Dakota, D. D. Webster, Grand Forks.
Enfield Township B. S., Illinois, James M. Pearce, Enfield.
Webster County B. S., Nebraska, J. Q. Potter, Red Cloud.
Polk County B. S., Minnesota, W. R. Dunn, Crookston.

Deceased Members.

Rev. William C. Wisner, D.D., Lockport, N. Y.
Rev. Henry Perkins, D.D., Allentown, N. J.
Rev. Livingston M. Glover, D.D., Jacksonville, Ill.
Rev. Seymour Landon, Jamaica, N. Y.
Rev. Silas H. Ashman, Falls City, Neb.
Rev. Anthony T. Scruggs, D.D., Hot Springs, Ark.
Rev. Samuel Cutler, Boston, Mass.
Rev. Samuel Nichols, D.D., Greenfield Hill, Conn.
Rev. R. T. Searle, Danvers, Mass.
Henry Hedrick, Cincinnati, Ohio.
Rev. Richard Biggs, Rawson, Ohio.
Harmon Wendell, Amsterdam, N. Y.
Hannah Mead, Greenwich, Conn.
Capt. Thomas R. Harris, Philadelphia, Pa.
Julia E. Green, Green Hill, Worcester, Mass.
Mrs. H. H. Spalding, Hillsboro, Oregon.
Mrs. Elizabeth Bent, Morrison, Ill.

MONEYS RECEIVED IN JULY, 1880.

Gifts:—

FROM INDIVIDUALS.

Atwood, Mrs. L. M., Elliott, Ill.....	\$3 00
A Friend, Georgetown, D. C.....	1 00
Burnham, Mrs. H. P., La Salle, Ill.....	80 00
Cox, Charles B., St. Louis, Mo.....	3 70
Cash.....	18 00
Cash (Sunday School Collection).....	27 10

Collections by Colporteurs:

Through Rev. John Hinton, D. S., Minn.....	2 40
“ “ W. R. Long, “ W. Va.....	16 27
“ “ J. L. Lyons, “ Ga.....	22 20
“ “ W. McCandlish, “ Neb.....	10 70
“ “ W. B. Rankin, “ Tex.....	29 20
“ “ T. J. Rutledge, “ Ala.....	18 88
“ “ Geo. S. Savage, “ Ky.....	2 35
“ “ “ “ “ Tenn.....	5 26
“ “ J. J. Thompson, “ Ks.....	10 83
“ “ Geo. M. Tuthill, “ Mich.....	17
“ “ “ “ “ Wis.....	5 22
“ “ C. H. Wiley, “ N. C.....	4 36
“ “ “ “ “ S. C.....	23 00
“ “ E. Wright, “ Mo.....	22 12
“ Colporteurs in Virginia.....	53 56

Collections in Jordan and Belle Plaine, Minn.....	12 52
Davis, Giles A., Castle, N. Y.....	10 00
Dagg, Samuel P., Cross Keys, Va.....	5 00
Douglas, George L., Louisville, Ky.....	100 00
Ellis, George W., Davenport, Iowa.....	10 00
Friends, New Hamburg, N. Y.....	800 00
Fain, Samuel N., Mossy Creek, Tenn.....	50 00
Geiger, W. L., Geigersville, Ky.....	100 00
Gowen, Mrs. C. E., Fitzwilliam, N. H., (In Memoriam).....	5 00
Gray, Samuel R., Findlay, Ohio.....	100 00
Harmon, Wesley, St. Lawrence Co., N. Y.....	45 82
Harman, Jacob, Independence, Ind.....	2,000 00
Huckabee, Rev. J. C., Lovelady, Texas.....	25 00
Negus, R. E., West Branch, Iowa.....	2 70
Osborn, S., Jr., Edgartown, Mass.....	20 00
Patterson, Miss Mary J., Omph Ghent, Ill.....	10 00
Porter, Mary S., Oxford, Mass.....	45 00
Sheppard, Charles C., Penn Yan, N. Y.....	100 00
Simmons, Daniel, Durham, N. Y.....	400 00
Smith, Rev. E. G., Morrison, Ill.....	30 00
Winslow, John F., Poughkeepsie, N. Y.....	200 00
Wright, Rev. O. W., Dodge City, Ks.....	23

William Sheerer Fund.....	350 00
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\$4,284 59

FROM LEGACIES.

Bartlett, J. C., late of New York.....	475 00
Devoe, W. L., late of New York.....	2,352 50
Fairchild, Mabel, late of Stratford, Ct.....	50 00
Hosmer, H. H., late of Hartford, Ct.....	40 00
Sloane, William, late of New York.....	20,000 00
Stone, Micah, late of Brookfield, Mass.....	260 34
Templeton, John, late of Boston, Mass.....	63 79
Utter, Samuel, late of Edgar County, Ill.....	10 00
Watson, Samuel S., late of St. Charles, Mo.....	565 00

\$23,916 63

FROM CHURCH COLLECTIONS.

ALABAMA.

Auburn, Meth. Ep. Ch., South.....	20 00
Opelika, Meth. Ep. Ch., South.....	25 00
“ Baptist Ch.....	3 85
“ Pres. Ch.....	4 00

CONNECTICUT.

Cheshire, Cong. Ch.....	13 21
Danielsonville, Westfield Cong. Ch. & Society.....	15 00
New Preston, Village Ch.....	4 50
South Britain, Meth. Ep. Ch.....	4 24

GEORGIA.

Savannah, Independent Pres. Ch.....	15 80
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KANSAS.

Baldwin City, Pres. Ch.....	5 50
Council Grove, Union Bible Meeting.....	8 75
Highland, Cong. Ch.....	3 20

KENTUCKY.

Louisville, Trinity Meth. Ep. Ch.....	10 00
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MASSACHUSETTS.

Amherst, College Church.....	9 25
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MINNESOTA.

Vasa, Swedish Lutheran Church.....	\$10 00
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NEW YORK.

Aurora, Pres. Ch.....	6 78
New York, Emanuel Chapel.....	3 40
Rochester, Corn Hill Meth. Ep. Ch.....	15 00

OHIO.

East Ohio Conference, Meth. Ep. Ch.....	6 26
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PENNSYLVANIA.

Pittsburg Conference, Meth. Ep. Ch.....	1 00
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SOUTH CAROLINA.

South Carolina Conference, Meth. Ep. Ch.....	2 25
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WEST VIRGINIA.

West Virginia Conference, Meth. Ep. Ch.....	1 15
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183 14

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS

HAVE BEEN GIVEN.

A. Middleton, Darlington, S. C.....	2 00
Saline County Bible Society, Ark.....	9 85
Miss M. Barker, Newberne, N. C.....	10 00
Roane County Bible Society, Tenn.....	60 00
Kansas Central Agency.....	88 63
Rev. G. W. Richardson, Austin, Texas.....	43 00
J. C. Eastman, Fla.....	4 91
Rev. R. L. Campbell, Ga.....	20 00

\$188 39

FROM AUXILIARY BIBLE SOCIETIES:—

ON DONATION ACCOUNT.

Chicago, Ill.....	7 00
Clark County, Ill.....	3 00
Columbia County, N. Y.....	30 00
Dadeville, Ala.....	7 75
De Kalb County, Ill.....	131 59
Flint and Vicinity, Mich.....	30 00
Franklin Female, Ohio.....	30 00
Fulton and Hamilton County, N. Y.....	100 00
Hampshire County, Mass.....	50 00
Iroquois County, Ill.....	21 00
Judson and Vicinity Welsh, Minn.....	68 00
Kendall County, Ill.....	58 00
Logan County, Ill.....	22 00
Morrow County, Ohio.....	15 50
Morgan County, Ill.....	500 00
Mercer County, Ill.....	242 00
Madison County, Ill.....	140 00
Nassau Hall, N. J.....	97 26
Ottawa Welsh, Minn.....	40 03
Orange County, N. Y.....	1,500 00
Opelika, Ala.....	9 15
Princeton Theological Seminary, N. J.....	17 43
Rock Island County, Ill.....	250 00
Vermont.....	35 00

\$3,504 76

Receipts from Sales:—

FROM AUXILIARY BIBLE SOCIETIES:—

ON PURCHASE ACCOUNT.

Allegan County, Mich.....	47 96
Almont, Mich.....	18 86
Adams County, Neb.....	51 12
Alexandria, Mo.....	3 00
Adams County, Ill.....	48 64
Atlantic County, N. J.....	35 47
Alabama, of Montgomery, Ala.....	200 00
Ashland County, Wis.....	5 20
Bristol, Tenn.....	52 37
Burlington County, N. J.....	150 00
Berkshire County, Mass.....	2 26
Barnesville, Ohio.....	29 70
Battle Creek, Mich.....	12 36
Barren County, Ky.....	65 63
Bristol, Ct.....	13 00
Bourbon County, Ks.....	30 11
Boone County, Neb.....	2 00
Belle Plaine, Iowa.....	9 00
Brooklyn City, N. Y.....	100 00
Belmont County, Ohio.....	12 50
Brown County, Wis.....	30 00
Clinton County, Ohio.....	15 65
Camden, Ark.....	42 45
Clarendon County, S. C.....	4 65
Cass County, Iowa.....	40 41
Calloway County, Ky.....	24 38

Catlettsburg County, Ky.....	\$48 80
Clay County, Neb.....	98 66
Columbus and Colorado County, Texas.....	50 20
Central, Ark.....	65 00
Chicago, Ill.....	437 00
Clarks ville, Tenn.....	13 07
Clark County, Ill.....	23 77
De Kalb County, Ill.....	67 45
Dadeville, Ala.....	33 35
Davis County, Iowa.....	50 00
Douglas County, Neb.....	25 00
Dade County, Mo.....	32 27
De Kalb County, Mo.....	4 15
Duval County, Fla.....	85 39
Essex County, N. Y.....	45 00
Fairbury, Ill.....	21 47
Fostoria and Vicinity, Ohio.....	114 81
Franklin Female, Ohio.....	27 69
Franklin County, Tenn.....	31 61
Franklin County, Ka.....	100 00
Gaston County, N. C.....	55 80
Gettysburgh and Vicinity, Ohio.....	11 03
Geauga County, Ohio.....	21 76
Graves County, Ky.....	115 98
Greene County, N. Y.....	111 75
Griffin, Ga.....	62 08
Gage County, Neb.....	39 43
Hunterdon County, N. J.....	100 00
Hamilton County, Neb.....	30 70
Henry County, Ill.....	40 20
Hampshire County, W. Va.....	34 91
Ida County, Iowa.....	42 73
Joplin, Mo.....	5 00
Jennings County, Ind.....	41 92
Kandiyohi County, Minn.....	70 26
Kane County, Ill.....	9 07
Kendall County, Ill.....	75 87
Long Island, N. Y.....	105 00
Lawrence County, Ill.....	9 75
Lorain County, Ohio.....	25 00
Livingston County, N. Y.....	17 26
Le Sueur County, Minn.....	5 00
Lee County, Ill.....	10 50
Livingston County, Mich.....	11 00
McDowell County, N. C.....	25 00
Muscogee County, Ga.....	22 50
Montgomery County, Ill.....	20 00
Morrow County, Ohio.....	8 44
Miami County, Ind.....	6 25
Monroe County, N. Y.....	150 00
Muhlenburg County, Ky.....	75 00
Marion County, W. Va.....	38 00
Meeker County, Minn.....	40 96
Mobile, Ala.....	75 16
Madison County, Iowa.....	31 85
McIntosh County, Ga.....	85 00
Mercer County, Ill.....	58 00
Marion County, Ill.....	73 39
Madison County, Ill.....	20 00
McLean County, Ill.....	200 00
Mason County, Ill.....	10 00
Martin County, Ind.....	67 00
New Jersey Female, Ohio.....	5 00
North Carolina University, N. C.....	22 79
Nashville, Tenn.....	111 96
Ottawa Welsh, Minn.....	14 85
Orange County, N. Y.....	250 00
Opelika, Ala.....	10 45
Oregon.....	110 10
Otsego County, N. Y.....	50 00
Porter County, Ind.....	18 95
Petersburg, Va.....	119 00
Pickens County, S. C.....	19 20
Port Huron, Mich.....	50 00
Polk County, Iowa.....	32 90
Pennsylvania.....	1,421 39
Peoria County, Ill.....	9 00
Perry County, Ind.....	24 77
Richland County, Ill.....	90 15
Shelby County, Ala.....	35 00
Sussex County, N. J.....	170 00
Salem Bible Association, N. C.....	49 55
Sussex County, Del.....	125 00
Stark County, Ohio.....	118 11
Sumner County, Tenn.....	26 70
Spring Valley, Minn.....	25 58
Swift County, Minn.....	18 60
Stevens County, Minn.....	23 63

Sullivan County, Mo.....	\$15 00
St. Louis County, Mo.....	109 70
Sumter County, Ga.....	10 00
St. Lawrence County, N. Y.....	150 00
St. Louis, Mo.....	45 00
Sumter County, S. C.....	13 00
Tusculum, Ala.....	5 45
Tyler County, W. Va.....	7 25
Three Rivers and Vicinity, Mich.....	09
Tazewell County, Ill.....	5 00
Union County, Ohio.....	34 50
Union County, Ill.....	30 00
Virginia.....	100 00
Vermont.....	500 00
Vermillion County, Ill.....	36 80
Wayne County, Iowa.....	25 00
Webster County, Iowa.....	55 00
West Liberty, Ohio.....	18 75
Wood County, Wis.....	10 00
Warren County, Ky.....	12 50
Washington County, Ks.....	24 75
Wright County, Minn.....	34 86
Wabash County, Ind.....	50 00
Waco and McLennan County, Texas.....	10 50
West Salem, Ill.....	18 14
Winnebago County, Ill.....	4 69
West Unity, Ohio.....	46 97
Wayne County, Mich.....	20 00
Washington County, Ky.....	60 00
Warren County, Tenn.....	89 20
York County, Neb.....	50 00

8,973 72

Bible Committee, Sault St. Marie, Mich.....	7 50
" " Thayer County, Ks.....	36 90
" " Port Sanilac, Mich.....	33 40
Kansas Central Agency.....	30 81

113 61

MISCELLANEOUS.

Interest.....	5,075 47
J. Burr Legacy Fund.....	237 75
Trade Sales.....	1,777 46
Retail Sales.....	916 23
Sales by Colporteurs.....	5,254 57
Record Subscriptions.....	13 73
Rents.....	1,781 79
Sundries.....	44 82

\$56,271 66

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,

DURING JULY, 1880.

	Purchase Acc't.	Gifts.	Legacies.	Total.
Alabama.....	\$359 41	83 13	.....	\$442 54
Arkansas.....	107 45	9 85	.....	117 30
Connecticut.....	18 00	36 95	90 00	139 95
Delaware.....	125 00	.....	.....	125 00
District of Columbia.....	.....	1 00	.....	1 00
Florida.....	85 39	4 91	.....	90 30
Georgia.....	129 53	58 00	.....	187 53
Illinois.....	1,323 90	1,597 59	10 00	2,931 49
Indiana.....	208 89	2,000 00	.....	2,208 89
Iowa.....	286 89	12 70	.....	299 59
Kansas.....	185 67	66 64	.....	252 31
Kentucky.....	401 71	212 35	.....	614 06
Massachusetts.....	2 26	124 25	324 13	450 64
Michigan.....	206 17	30 17	.....	236 34
Minnesota.....	233 74	132 95	.....	366 69
Missouri.....	214 12	25 83	563 00	804 94
Nebraska.....	333 81	10 70	.....	344 51
New Hampshire.....	.....	5 00	.....	5 00
New Jersey.....	435 47	114 74	.....	550 21
New York.....	9,323 57	9,963 36	22,527 50	42,114 43
North Carolina.....	153 14	14 86	.....	168 00
Ohio.....	489 41	151 76	.....	641 17
Oregon.....	110 10	.....	.....	110 10
Pennsylvania.....	1,421 39	1 00	.....	1,422 39
South Carolina.....	86 85	27 25	.....	114 10
Tennessee.....	324 91	115 23	.....	440 17
Texas.....	60 70	97 20	.....	157 90
Vermont.....	500 00	35 00	.....	535 00
Virginia.....	219 00	63 56	.....	282 56
West Virginia.....	75 16	17 42	.....	92 58
Wisconsin.....	45 20	5 22	.....	50 42

\$17,431 80 15,023 14 23,316 63 \$56,271 66

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

REV. EDWARD W. GILMAN, D.D.	President.
REV. ALEXANDER MCLEAN, D.D.	Corresponding Secretaries.
REV. ALBERT S. HUNT, D.D.	
ANDREW L. TAYLOR	Assistant Treasurer.
CALEB T. ROWE	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

In response to frequent letters asking for the address of District Superintendents, their names are given below, with each mission field of labour and post-office address.

Information respecting local work will be cheerfully communicated by them.

New Jersey & Delaware	Rev. GEORGE SHELDON, D.D., Princeton, N. J.
North & South Carolina	Rev. C. H. WILEY, Winston, Forsythe Co., N. C.
Georgia & Florida	Rev. J. L. LYONS, Jacksonville, Florida.
Alabama & West Florida	Rev. THOS. J. RUTLEDGE, Opelika, Ala.
Texas	Rev. WILLIAM B. RANKIN, Austin, Texas.
Arkansas	
Kentucky, Eastern and Middle Tennessee	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
West Virginia	Rev. WALTER R. LONG, Wheeling, W. Va.
Ohio & Eastern Indiana	Rev. E. S. GILLETTE, Cleveland, Ohio.
Michigan & Wisconsin	Rev. GEORGE M. TUTHILL, Kalamazoo, Mich.
Illinois & West'n Indiana	Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.
Minnesota	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Iowa	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Missouri	Rev. EDWARD WRIGHT, St. Louis, Mo.
Kansas	Rev. J. J. THOMPSON, Topeka, Kansas.
Nebraska, Colorado, Wyoming, and Dakota	Rev. WM. McCANDLISH, Omaha, Neb.
California & Nevada	Rev. JOHN THOMPSON, Oakland, Cal.
Oregon & Wash. Ter.	Rev. P. C. HETZLER, Salem, Oregon.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment: and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1880, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.